

A
TESTIMONY
To the Truth of
JESUS CHRIST,

O R
To the Doctrine, Worship,
Discipline, and Government
of the Kirk of Scotland,

A N D
To the Nationall Covenant of Scotland,

A N D
To the Solemn League and Covenant of the
three Nations, *England, Scotland, and Ireland,*

A N D
To the Work of Uniformity in Religion,

A N D
Against the Errors, Heresies, Blasphemies, and diverse
practises of the times; Especially against that vast
Toleration now on foot in these Nations:

By sundry Ministers of the Gospel in the Provinces
of *Perth and Fife.*

*Amos 3. 13, 14. Hear ye, and testify in the house of Jacob
saith the Lord God, the God of hosts; That in the day when
I shall visit the transgressions of Israel upon him, I will
also visit the altars of Bethel, and the horns of the altar
shall be cut off, and fall to the ground.*

*Rev. 12. 11. And they overcame him by the blood of the
Lamb, and by the word of their testimony.*

Edinburgh, Printed by a Society of Strangers, 1663.

CHR

of the King of Scotland
To the Honourable the Lords of the
Council of Scotland
In Parliament assembled
Sheweth that the said King
of Scotland
Doth hereby give full power
and authority unto the said
Lords of the Council
That they do and lawfully
execute all such things
as shall be thought meet
and expedient for the
better government
and quietness of the
said Kingdom of Scotland
In witness whereof
The said King
Doth hereunto set his
Hand and Seal
At Edinburgh
This 15th day of
August 1585

(10)

A word of Preface to the
Reader.



His Testimony was intended long ago by the Ministers of the Gospel who are for the Protestation in the Synod of Perth, and being brought to some perfection about fifteene or sixteen Moneths since by some of these Brethren; and some other Reverend and Godly Ministers in the Synod of Fife; a copie thereof subscribed by their hands, was a little thereafter offered unto the late Lord Protector his Council in Scotland, that being read by them, it might also have been transmitted to him and his Council at London: The printing of it though intended immediately thereafter, hath hitherto been retarded by severall emergents of providence. It is now put to the Presse, because, besides, that, written copies are oftentimes uncorrected, and by rescribing, come to be viciated; and that so many as would either satisfie the true intent of the thing, or the mindes of these who are desirous to peruse it, could not conveniently be gotten; the continuance and increase of many of the errors and evils that are witnessed

A 2

To the Reader.

nessed against therein, with the desire of the Reverend and Worthy Brethren, whose Letter is thereunto sub-joyned, do plead for it: How it came at first not to be subscribed by these Brethren, they themselves do, we trust, give a satisfying account thereof in their own Letter, wherein they do also give their reason for joyn-
ing in, and publishing of the same at this time. If there be some things in it that do not so quadrat with the present state of the Time, by reason of the late changes, that is not material as to the true intent of the Testimo-ny, which when it was first given, did witnesse against the evils therein mentioned, in the shape wherein it then found them, and it may well be admitted as a witnesse against, as they now are, there being little or no materiall change appearing to the better. The Lord give a blessing to what is witnessed in simplicity of heart, and with a warrand from the Word of Truth.

November 29.

1659.

The

The Testimony of the Ministers of the Gospel, undersubscribing unto

the Doctrine, Worship, Discipline, and Government of the Kirk of Scotland, and to the National Covenant of Scotland, and the Solemn League and Covenant betwixt the three Nations, of England, Scotland, and Ireland, and to the Work of Uniformity in Religion, in one Confession of Faith, form of Church Government, Directory of Worship; and Catechising; and against the Errors, Heresies, and Blasphemies now on foot in these Nations, that are contrary and destructive thereunto; Especially against that vast Toleration in things Religious, lately framed into a Law, and proclaimed throughout this Nation.

¶ Pure Religion, which is revealed by the only begotten Son, who is in the bosome of the Father, and is contained in the Scriptures of Truth, being the Way whereby the sons of men are taught to glorifie the Lord their Maker, and to attain happinesse and salvation unto themselves, is of all enjoyments, the most excellent and necessary, the glory and crown, whither of Nations, or of Families, or of particular Persons, and that which every one in his station is most bound to pursue and preserve and plead for: Therefore have all these who have inclined their ear to wisdom, and applied their

hearts unto understanding, sought it as silver, and
 searched for it as hid treasures, and have judged the
 merchandise thereof better then the merchandise of
 silver, and the gain thereof better then fine gold; and
 the Lords Worthies and Witnesses have in every ge-
 neration according to their measure, appeared and put
 forth themselves in excellent wrestlings, by fervent sup-
 plications unto God, and serious endeavours with
 men, and faithfull testimonies proclaimed upon the
 high places; and when need was, confirmed with their
 blood for the attainment and preservation, and vindica-
 tion of the precious Truths and Ordinances of God:
 And seeing we are not only Christians by profession,
 born in a visible Church, and in our Baptisme so-
 lemnly devoted and engaged unto the Lord, to be his,
 and to be for him and his interests upon the earth:
 And therefore by vertue of our general calling as
 Christians, bound by the holy Commandment of the
 great and eternal God in our stations, earnestly to
 contend for the Faith once delivered to the Saints,
Jud. 3. and to testifie against the things that are de-
 structive thereunto, *Jer. 10. 11. Amos 3. 13, 14.* but
 also by our particular calling, Ministers and Watch-
 men in the house of God: And therefore upon that
 account, in a speciall way set for the defence of the
 Gospel, *Philp. 17.* and bound to maintain and vindic-
 cate the glory of the Lord of hosts, *1 King. 19. 14.*
 and to confesse Jesus Christ before men, *Matth. 10. 32.*
 and to cry aloud and spare not, and to lift up our
 voices like a trumpet to shew his people their sins,
 and the house of *Israel* their transgressions, *Isa. 58. 1.*
 and to speak unto them all that he commands us, as
 we would not be found rebellious unto God, and
 would

would not have him to consume us before men, *Jer.*
1. 14. Ezek. 2. 8. And considering that we have been
 witnesses, not only to the many solemn publike Pro-
 fessions and Engagements of others in the behalf of
 God, and of his Truth, but that also we our selves
 have once and again, (besides private and personall
 Engagements) taken upon us that sacred and solemn
 ty of the publike Nationall Covenant, and of the
 Solemn League and Covenant of the three Nations;
 wherein, we all subscribe, and each one of us for him-
 self, with our hands lifted up to the most high God,
 Do swear, That we shall sincerely, really and constant-
 ly through the grace of God, in our severall places and
 callings, endeavour the preservation of the reformed
 Religion in the Kirk of *Scotland*, in Doctrine, Wor-
 ship, Discipline, and Government, against our com-
 mon enemies, the Reformation of Religion in the
 Kingdomes of *England* and *Ireland*, in Doctrine Wor-
 ship, Discipline, and Government, according to the
 Word of God, and the example of the best Reformed
 Churches, and shall endeavour to bring the Churches
 of God in the three Kingdomes, to the nearest con-
 junction and uniformity in Religion, Confession of
 Faith, forme of Church-government, Directory for
 Worship, and Catechising, that we and our posterity
 after us, may as brethren, live in faith and love, and the
 Lord may delight to dwell in the midst of us. That
 we shall in like manner, without respect of persons, en-
 deavour the extirpation of Popery, Pelagius, Supersti-
 tion, Heresie, Schism, Prophaneesse, and whatsoever
 shall be found contrary to sound Doctrine and to the
 power of Godlinesse, lest we partake in other mens
 sins, & thereby be in danger to receive of their punishment.

and that the Lord may be One, and His Name One in the three Kingdomes: And that in maintaining and pursuing this common cause of Religion, we shall not suffer our selves, directly or indirectly, by whatsoever combination, persuation, or terror, to be divided or withdrawn from this blessed union and conjunction, whither to make defection to the contrary part, or to give our selves to a detestable indifferency or neutrality in this cause, but shall all the dayes of our lives, zealously and constantly continue therein against all opposition, and promote the same according to our power, against all lets and impediments whatsoever; and what we are not able of our selves to suppress or overcome, we shall reveal and make known, that it may be timely prevented or removed, all which we shall do as in the sight of God. Therefore having seriously weighed the state of Religion in this Church at this time, and the manifold injuries that have been, and are daily offered and done to the Truth of God, and precious Ordinances of Jesus Christ, and to the National Covenant, and Solemn League and Covenant of the three Nations, and to the Liberties and Privileges of the Church and Government and Officers of the House of God, by which God is highly dishonoured and provoked, and the Lords Sanctuary profaned, and the Throne of His Glory defaced, and the Kingdom of His Son undermined, and many souls involved in dreadful guiltiness, and destroying snares day by day, and more exposed to the hazard of many and strong temptations. We do for delivering of our own souls from the guilt of these things, and acquitting our selves in the duty we owe unto God and His Church, in the present and following generations, especially to these

these of our flocks, with the charge of whose souls we are in a more peculiar way intrusted, and that we may, if the Lord so will convince these who are guilty, and perswade them to Repentance, at least, that we may bear witnes for the Truth against the evil of their way, hold our selves bound to bear testimony. 1. Unto the way wherein we Worship the God of our Fathers, we mean, the Doctrine, Worship, Discipline, and Government of the Church of *Scotland*, believing the same to be that which is written in the Law and the Prophets, and in the Testament of Jesus Christ, and to the National Covenant of *Scotland*, and the Solemn League and Covenant of *Scotland*, *England*, and *Ireland*, and to the work of uniformity in Religion. And next, against all the injuries done unto, and inroadments, violations, and breaches made upon these; Especially against that vast Toleration in things Religious, a mischief lately framed into a Law in these Nations, whereby the tye and obligation of these Covenants is wholly casten louse, and turned into oblivion, and countenance, and protection, and encouragement is allowed, not only to many Errors about the superstructures of Religion, but even anent these things that destroyeth the foundations, and to give warning to the Lords people, especially to these whose souls we are called to watch for, of some necessary duties incumbent upon them in this hour of temptation.

In the first place therefore, We do with thankful hearts acknowledge, and joyful lips bear record unto the wonderful power and goodnesse of God, which according to the Prophecies and Promises revealed of old, *That he would give the heathen for an inheritance, and the outmost parts of the earth for a possession unto His Anointed*

Anointed One, and that the *Isles* should wait for His *Law*, was graciously pleased many hundred years ago, and a little after the rising of the Son of Righteousness, to give light unto the *Gentiles*, to pity our fore-fathers then mancipated unto the service of dumb idols, and worshippers of the hoast of heaven; yea, of divels and infernal spirits, and to visit them with the light of the glorious and blessed Gospel, which having been first preached unto, and received by many private persons, was afterward about the year 205. received by the King and many of the Peers of the Land; so that in a short time the whole Nation became Christians, and was blessed and honoured of God for sundry generations, with many eminent Professours and Pastors famous for learning and holinesse and piety, and for their pains and successe in the work of the Gospel, both at home and abroad, untill at last, with the rest of most of the Christian Churches in Europe, it was involved in the darknesse of Popish superstition and idolatry, to which it was in bondage for many years; yet so, that there was alwayes a remnant through grace who did not receive the mark of the beast, but did overcome by the blood of the Lamb, and by the word of their testimony, and did not love their lives unto the death.

Next, We do with the same thankful mind acknowledge and proclaim that marvellous work of power and mercy, whereby the Lord with a high hand and a mighty and out-stretched arm, a little after the discovery of the mysterie of iniquity, *Babylon* the great, the mother of harlots, and abominations of the earth, by the Ministry of his servant *Luther*, and other worthy instruments whom he raised up for that effect, was graciously

graciously pleased in the dayes of our fathers, to
ransome this Land from the bondage of Popish tyranny
and superstition, and again to blesse it with the light
and liberty of the Gospel, which though it was oppo-
sed by the prince of this world, the spirit that wrought
strongly in the children of disobedience, and did ani-
mate both the Civil and Ecclesiastick powers of the
time, to resist and oppose by fire and sword: Yet such
was the zeal of the Lord of hosts in performing it,
and so strong was his hand upon a few polished shafts,
chosen and furnished by himself, that in a few years,
not only was the Reformed Protestant Religion esta-
blished by Authority, and Popery banished the Land,
but most of Congregations were planted with the Mi-
nistry of the Gospel, and did yeeld subiection unto
the Ordinances of Jesus Christ, and the Discipline and
Government of the Church were established, according
to the pattern shewed in the Mount, in their beauty
and strength, in the due subordination of Congrega-
tional Elderships and Presbyteries and Synods, exerci-
sing their respective powers unto edification, for bear-
ing down the throne of iniquity, and advancing of the
Kingdome of the Lord Jesus Christ, in knowledge, and
holinesse, and righteousnesse, unto the terror of the
wicked and profane, and comfort and encouragement
of the Godly. In the thankful acknowledgement of
which rare and singular mercies, and for strengthening
themselves against adversaries, both of Church and
State, the National Covenant being first subscribed by
the King and his household in the year 1580. was there-
after subscribed by persons of all ranks in the year 1581.
by ordinance of the Lords of secret Council, and Acts
of the General Assembly, and again by all sorts of per-
sons

sons in the year 1590. by a new ordinance of Cotuncil at the desire of the General Assembly: This Covenant relating unto the reformed Religion then professed in *Scotland*, and more particularly expressed in the large Confession of Faith, established and publickly confirmed by sundry Acts of Parliament; as it was then entered into with much chearfulnesse and gladnesse of heart, the whole Land rejoycing at the Oath of God; so was it attended with many and choise blessings from the Lord; then was the Church of *Scotland* for Doctrine sound and lively; for Worship, pure and spiritual; for Discipline, powerful and impartial; and for Government, and Unity, and Order, beautiful and comely, and well compact together, which as they were attended with rich breathings, and comfortable influences of the Lords Spirit upon the souls of His people at home, so were they the matter of this Churches commendation in the Churches abroad, who because of these, gave her the testimony of one of the purest and brightest shining candlesticks amongst the Churches of Christ: but it was not long ere this beauty was marred, and this glory eclipsed, whilst King *James* following too much the counsels of flesh and blood, and being upon the one hand wroth with the freedome and faithfulness of Ministers, and upon the other hand, desirous to gratifie the Prelatical party in *England*, by reducing the Kirk of *Scotland* in its Worship and Government, unto a conformity with the Church of *England*; did with the unlucky help and mischievous industry of some ambitious and covetous men-pleasing Church-men, in a few years, by politick devises, first, overthrow the Government of the Church by Presbyteries and Synods, and obtrude in
stead

stead thereof, a Lordly Government in the persons of thirteen Prelats, and then corrupt the purity of Worship, by thrusting upon the Church the English Popish ceremonies, and accordingly did his son and the Prelats proceed to build, untill at last the Doctrine came to be mingled with *Arminian* and Popish Errors, and the Worship to be turned over into the English Service Book, and the Discipline and Government into a book of Prelatical and Popish Canons; which course of defection having now continued and increased for the space of near forty years without interruption, and being backed with the Authority both Civil and Ecclesiastick, had no doubt terminated and resolved in Popery, if the Lord when it was least expected by friends, and least feared by enemies, had not in a strange and wonderful way cut asunder the cords of these plowers, who plowed upon the back of His poor Church, and revived His Work and People.

And therefore we hold it our duty in the third place, to make honourable mention of the Work of the Lord which he hath done in our dayes, to wit, that in the year 1637. when the Prelats were in the height of their power and pride, and had devised and procured that the Service Book and the Book of Canons should be obtruded upon this Church, and that there was no probable means, and very few instruments by which these corruptions of the Worship and Government of the House of God should be resisted; the Civil Authority being strongly engaged for carrying on thereof, and the greatest part of the Ministry being carried away with the course of conformity, and couching with *Issachar* under the burden: It pleased God, first, to stir up the spirits of a few of His Servants and

people to witnesse against these things, and so to encourage and countenance them in their proceedings: That in the Moneth of *February*, in the year 1638. they did, notwithstanding all the threats and opposition of adversaries, which were many and strong, again to revive and renew the National Covenant, which now had been forgotten and buried in oblivion for the space of almost fourty years; and such was the good hand of God upon His Work and People, that within not many Moneths thereafter, almost the whole Land did subject themselves unto the Oath of God; which was attended with more then ordinary manifestations of His presence, and influences of His Spirit in the assemblies of His people, and was in effect to this Church which had in a great measure, and for a long time forsaken her first love, and declined from her primitive purity and integrity, as life from the dead: Neither did the Lord cease to repara the ruine, and build up the breach that had been formerly made upon her, untill he had restored her unto her liberty and beauty in Presbyteries and Synods, and General Assemblies, constituted of Ministers and Elders, according to the rule of Christ, and exercising their power unto edification. The first of these Assemblies, which toward the end of the year 1638. convened at *Glasgow*, the very place where the top-stone was put upon Prelacy, in the year 1610. did revive and approve the Registers of the former free and lawful General Assemblies, since Reformation from Popery, in the year 1560. did condemn and annull six pretended and corrupt Assemblies that had changed the Government, and corrupted the Worship; did take away the unlawfull oaths of Intraunts to the Ministry, cast out the Service

Book, Book of Canons, Book of Ordination, and the high Commission; did depose and excommunicate the Prelats, did declare Prelacy to have been abjured by the Confession of Faith 1580. and to be removed out of this Kirk, and five Articles of *Perth* to have been abjured and removed by the same Confession, and did restore Kirk Sessions, Presbyteries, Provincial and National Assemblies unto their full integrity in their Members, Priviledges, Liberties, Powers, and Jurisdictions, as they are constituted by the Book of Policy, registrated in the Books of the Assembly 1582. and ordained to be subscribed 1590, 1591. and make sundry other laudable Acts and Constitutions, tending to the purging of the Church, and advancement and settlement of the Work of Reformation. And though this Assembly, and the determinations thereof, were afterwards much opposed by the Popish, Prelatical, and Malignant party; yet did the Lord so countenance His Servants and People in this Land and His Work in their hands, that the Reformation was fully established, and at last ratified and confirmed both by King and Parliament, in the year 1641. Then was there a sweet combination of Truth and Peace in the Land, and the Lord did in a good measure pour His Spirit from on high, by which the wilderness was turned into fruitful fields, and the fruitful field into a forest; In contemplation of which wonderful mercies and blessings of God, that they might testify their thankfulness for the same, and secure them so far as did ly in them unto their posterity, and lend a helping hand unto their Brethren in *England*, who then were wrestling in the fire against the unjust violence and cruelty of the Popish, Prelatical, and Malignant party;

who by their evil counsels, had stirred up the King first to forsake, and afterwards to make war against the Parliament then looking at Reformation: This Church and Nation did in the year 1643. upon the Parliament of *Englands* calling for their help against the common enemy, propound unto them, that there might be a Solemn Covenant entered into by all the three Nations, of *Scotland, England, and Ireland*, which being agreed upon, was accordingly prosecuted and carried on in all the three Nations.

Therefore, as we do from our souls blesse the Lord who did put such a thing into the hearts of His people to engage themselves in a Covenant to His holy and blessed Majesty, and one to another in subordination to Him, in order to these things that concern Truth and Holinesse, and Righteousnesse; so we do hold ourselves bound to testifie our cordiall approbation of and real adherence unto that memorable, and never to be forgotten Solomn League and Covenant of *England, Scotland, and Ireland*; being perswaded in our minds, and convinced in our consciences, that it is a duty for People and Nations, who professe the Name of the Lord to enter in Covenant with Him: this being indeed the first and great Commandment of the Law, that we should have no other gods before Him, and that we should avouch the Lord to be our God, and to walk in His wayes, and to keep His Statutes and His Commandments, and His Judgements, and to hearken to His voice, *Exod. 20. 2, 3. Dent. 26. 16, 17, 18, 19.* And that whereof we have many memorable and praise-worthy precedents in the Book of God, especially when a people were called to repent and turn unto God after publike backsliding & defection.

or were seeking a right way for establishing of themselves, in the midst of snares, or of engaging of the Lord to help them in straits, and strengthen them unto great and eminent undertakings, or to expresse their thankfulness for great and wonderful mercies and deliverances, *Deut. 29. 13, 2. 2 Chron. 15. 12, 13, 14, 15. 2 Chron. 29. 10. 2 Chron. 34. 31, 32. Neh. 9. 38. Neh. 10. 29, &c.* And being no lesse perswaded in our minds, and convinced in our consciences, that our Solemn League and Covenant, in the year 1643. is for the matter just and warrantable, for the ends necessary and commendable, for the time seasonable, and for the parties honourable, the matter and ends are all these precious things that are involved in pure Religion, true Liberty, and a well grounded Uniformity in the former, and Union and Peace in the latter; or (to speak it in the words of a reverend Divine) this oath is such, and in the matter and consequence of it of such concernment, as we can truly say, it is worthy of us; yea, of all these Kingdomes, yea of all the Kingdomes of the world, for it is swearing, fealty, and alleagance unto Christ the King of Kings, and a giving up of all these Kingdoms which are His inheritance, to be subdued more to His Throne, and ruled more by His Scepter upon whose shoulders the Government is laid, and in the exercise of whose Government and Peace there shall be no end; the parties are the true God, the living God, the everlasting King, glorious in holiness, fearfull in praises, and doing wonders; and the three Kingdomes of England, Scotland and Ireland, who though as all the Nations in comparison of Him, are but as the drop of a bucket, and vanity, and lesse then vanity and

nothing : Yet such, as through His grace were amongst the first fruits of the *Gentiles*, and are for the knowledge and acknowledgement of Jesus Christ, in Name and Fame, Parallel unto, if not beyond any Kingdoms of the world: the season was the deplorable estate of the Church and Kingdome of *Ireland*, the distressed estate of the Church and Kingdom of *England*, and the dangerous estate of the Church and Kingdome of *Scotland*, that we may truly say, (with the Reverend Divine already mentioned) such an oath for matter, persons and other circumstances, the like hath not been in any age or oath we read of in sacred or humane stories, yet sufficiently warranted in both. This Solemn League and Covenant as it was actually sworn, and taken by the whole body of *Scotland*, from the highest to the lowest, so also by the Honourable Houses of the Parliament of *England*, the Assembly of Divines, the renowned City of *London*, and multitudes, not only of the people, but of persons of eminent rank and quality throughout that Nation, and the Nation of *Ireland*, and all this by the Authority and perswasion of the Powers Civil and Ecclesiastick; who can have forgotten how deliberately it was resolved, how unanimously it was concluded? how joyfully it was received and intertained? the respective Authorities of Church and State in *Scotland*, did all with one voice approve and imbrace the same, as the most powerfull mean by the blessing of God, for settling and preserving the true Protestant Religion with perfect peace in these Nations, and propagating the same to other Nations; and after taking of the same themselves, did ordain it also to be with publike humiliation, and all Religious solemnities, received, sworn

and subscribed by all Ministers and Professors within this Kirk, and Subjects within this Kingdom; which was accordingly done by the whole body of the Land, and in many persons and Congregations attended with the feelings of that joy, and comfortable influences of the Spirit of God in the enlargements and meltings of hearts, which they did find in so great measure upon the renovation of the National Covenant, in the year 1638. And this solemn Oath of God being already taken by the Honourable Houses of the Parliament of *England*, by the renowned City of *London*, and by the Reverend Assembly of Divines, the Lords and Commons in Parliament, upon the account of its being thought a fit and excellent means to acquire the favour of Almighty God towards the three Kingdomes, of *England*, *Scotland*, and *Ireland*, and likewise to unite them, and by uniting, to strengthen and fortifie them against the common enemy, and the true Reformed Religion, peace and prosperity of these Kingdomes; Did Order and Ordain, That the same Covenant be solemnly taken throughout the Kingdom of *England*, and Dominion of *Wales*, and did condescend upon Directions and Instructions for the better and more orderly taking thereof by all the Officers and Souldiers, by the Counties and Commitees, by the Universities, by the Ministers and Parochies, then under the power of the Parliament: And as by these Instructions, the Declaration of both Kingdomes joyned in the Armies for the vindication and defence of their Religion, Liberties and Lawes, against the Popish Prelaticall and Malignant party, (in which such as would not take the Covenant, are declared to be publike enemies to their Religion and Countrey, and that they are to be

censured and punished as professed adversaries and Ma-
 lignants) was appointed to be publicly read : So for
 the better encouragement of all sorts of persons to
 take the Covenant, it was in the same Instructions re-
 commended to the Assembly of Divines, to make a
 brief Declaration by way of exhortation to all sorts of
 persons to take it, as that which they judged not only
 lawful, but (all things considered) exceeding expedi-
 ent and necessary, and to be a singular pledge of
 Gods gracious goodnesse to all the three Kingdomes.
 In obedience to which, the Assembly did frame an ex-
 hortation, wherein they do not only hold forth the
 lawfulness of the Covenant, and take off such scruples
 and objections, as did then lye most in the way of the
 taking of it; but do also presse it as the soveraign
 and only means to recover an imbroiled and bleeding
 remnant. And upon these grounds, and according to
 these prescripts, was that Solemn Covenant taken by
 multitudes of persons of all sorts, many of which did re-
 joyce at the Oath of God, and did look upon it as a
 most promising branch of hope holden forth by the Lord,
 for renewing and reviving the Church of Christ in *Eng-
 land*, and *Ireland*, and preserving the Church of *Scot-
 land*, and begetting and bringing forth great and ho-
 nourable things amongst the Nations and Churches
 abroad, for advancing the Kingdome of Jesus Christ,
 and bearing down the kingdom of Antichrist. Neither
 can it be forgotten, how by the same Authority, it is
 appointed to be subscribed by persons of all ranks se-
 verally, writing their names or their marks, to which
 their names are to be added in a parchment roll or a
 book, whereunto the Covenant is to be inserted, pur-
 posely to be provided for that end, and kepted as a
 record

record in every parochine: And how a little thereafter, it was afterwards ordered by the Honourable House of Commons, that the Solemn League and Covenant be on every day of Fast and publike Humiliation, publicly read in every Church and Congregation within the Kingdome, and that every Congregation be enjoined to have one of the saids Covenants fairly printed in a fair letter, in a table fitted to hang up in some place of the Church to be read; which things wanted not their due effect in many places: And why should we not also mention the mighty power and loving kindnesse of the Lord, testifying from heaven in His works of Providence, His approbation of what was done by His people in these things according to His Word, who knows not how from that day and upward, the Lord went forth with His People and their Armies, and that the enemy was not able to stand before them, but did fall under them untill they were foiled and wholly broken to piertes. These things we mention, to stir up and entertain in our hearts and others, the honourable and due estimation of that Honourable and Sacred Bond of the Covenant, thus well warranted by precepts and precedents from the Word of the Lord, thus rationally and strongly urged by the Authorities in both Nations, thus solemnly sworn by so many thousands, thus sealed and attested in the consciences of so many gracious souls by lively communion and fellowship with God, in bringing themselves under the bond thereof, and thus blessed and countenanced of God with such outward deliverances and successes; and to make it appear, that it is not without cause that we judge the obligation thereof still to be in force, and that we do witnesse and professe our adherence

adherence thereunto. For our parts, though we do not judge all the matters contained therein to be of the same importance and weight, some of them being Religious, others Civil only, nor all the articles thereof to be of the same nature, some of them being absolute and binding absolutely, others being conditionall and binding conditionally only: Yet we do judge our selves, and the parties engaged therein, and who have taken it to be still firmly bound to endeavour according to our and their places, the performance of the several things therein contained and sworn, according to the common and plain sense of the words and nature of the obligation therein expressed, and that no person nor power upon earth, can dispense or absolve either themselves or others from the bond and tye of the sacred Oath of the most high God.

In the first place, We do testifie for, and bear record unto so much of the work of Uniformity in Religion, as was attained by the Reverend Assembly of Divines at London, and the Commissioners of the Kirk of Scotland; in one Confession of Faith, form of Church Government, Directory of Worship, and Catechising, and ratified and approven by the General Assemblies of this Church, and Parliaments of this Kingdom, in so far as did concern them, judging the same to be sound and agreeable to the rule of the Word of God, and to be in so far the result of one of those great duties whereunto we are obliged by Covenant, to wit, to endeavour to bring the Churches of God in these three Kingdomes, to the nearest conjunction and uniformity in Religion, Confession of Faith, forme of Church Government, Directory for Worship, and Catechising, that we and our posterity after us, may

as Brethren live in Faith and Love, and the Lord may delight to dwell in the midst of us; and being followed and practised, to be such as would singularly contribute for the honour and glory of God, and the edifying of the Churches of Christ in these Nations, in the knowledge and belief of the Truth, purity of Worship, strength of Discipline, unity of Affection, and power of Godliness, and to the taking away and suppressing all things that are contrary thereunto.

Having now born testimony for, and professed our adherence unto the Doctrine, Worship, Discipline, and Government of the Kirk of Scotland, and to so much of the work of Uniformity, as was attained with England, and to the National Covenant of Scotland, and to the Solemn League and Covenant of Scotland, England, and Ireland. We hold it our duty in the next place, upon the grounds, and for the ends already set down, as to profess our adherence to the testimonies formerly given by our selves and others of the Lords Ministers and people, of the protesting judgment in this Land, since the Moneth of September, in the year 1651. concerning the actings of the present Powers against this Nation and Church: So also at this time, to bear witness against the things now on foot in these Nations, that are contrary and destructive unto the Doctrine, Worship, Discipline, and Government, Uniformity and Covenants already mentioned: And therefore,

I. We do profess our abhorrence of the remnant and root of that Popish, Prelatical, and Malignant spirit, which notwithstanding of the Lords witnessing against it in a most eminent way, now for near twenty years in these Nations, both by His Word and Works

yet

yet doth not only lodge and lurk in thousands, but break forth in many, unto the opposing of Godliness and the work of Reformation, and in taking hold of every shadow of opportunity that seemeth to contribute for reviving and promoting the old Malignant interest and designs, against Religion and Liberty. And we cannot but bemoan, that that spirit in the actions thereof, as it standeth in opposition to Godliness, and the precious Truths and Ordinances of Jesus Christ, is too much connived at, by which it cometh to passe that Popery growes and spreads, and that Malignant men cast off the yoke of Discipline, and set up Pastors according to their own heart, and bear down the Godly; and the Work of God in many places; yea, we cannot but bemoan, that many such, through their feigned forwardnesse and counterfeited zeal to promote the interests of Church and State, have screwed themselves into places of Power and Trust in both, and labour to infuse but too much of that spirit into the very vitals of Government, designing no doubt, to do by fraud what they have not been able to do by force, by making us do as *Amazia* King of *Judah* did (who after he had overcome the *Edomites*, did bow down and worship their gods; *2 Chron.* 25. 14.) unto the involving of the Land again in sinful compliances with the Malignant party, contrary to the solemn public confession of sins and engagement unto duties, in the year 1648. to which solemn confession of sins and engagements unto duties, we do also judge our selves bound to bear testimony, and to professe our adherence thereunto.

2. We do disclaim and testifie against all that hudge swarme of Errours, and Heresies, and Blasphemies that

that have been broached, and have broken out in these Nations in our dayes ; Whither such as deny and oppose the Divine Authority of the holy Scriptures, or the Sacred Trinity of Persons, Father, Son, and holy Ghost, in the blessed unity of essence and being, one infinit eternall and Almighty God, the diety of the Son of God, the diety of the holy Ghost, Gods holy and eternall decrees of Election and Reprobation, the Creation of the World, the being of good and evil Angels, Original sin, the immortality of the Soul, the resurrection of the Body, the day of Judgement, eternal Life and eternal Death, the two Natures of Jesus Christ, and the union thereof in one Person, the real merit and satisfying vertue of His death and passion to take away sin and wrath, and redeeming of souls from the guilt and bondage thereof, and these only who are given to Him of the Father, and not all and every individual man, or the impotency and deadnesse of mans will to all spiritual and supernatural good, or the true nature of Faith, or justification by the free grace of God through the imputed righteousness of Christ taken hold of by Faith, or the use of the Moral Law to Believers, the inbeing of sin and of a body of death in Believers, or their confessing and acknowledging of sin, and praying unto God for pardon thereof, or their being chastised of God for their sins, or the Ordinances of Christ as superfluous and not necessary to a Saint, or the morality of the Lords Day, or the baptizing of infants born within the Church, or the lawfulness of oaths, or degrees prohibited in Marriage, *Levit. 18.* the Government of the House of God by Presbyteries and Synods, and whatsoever is contrary to the Law and to the Testimony under

under whatsoever names or formes, whither Atheism, Antiscripturism, Arrianism, Scepticism, Socinianism, Popery, Pelagianism, Familism, Arminianism, Antinomianism, Libertinism, Anabaptism, Erastianism, Prelacy, Separatism, Independency; and whatsoever els that is condemned by the Word of God, that hath been published in these Nations these years past, or is on foot therein at this day; the particulars whereof being so many and various, would be tedious and irksome to enumerate; Yea, as we do disclaim and testify against all of these; so we judge that many of these are for their grossnesse to be abhorred, and do wish that they could for ever be buried in immortal oblivion, never to be mentioned nor heard of any more in the Churches of God; but when they are vented and many of them countenanced and encouraged unto the provoking of the God of Truth in a high measure, to the affronting and troading underfoot His precious Truth and Ordinances, to the subverting and destroying of many souls, to the reproach of the Churches of Christ at home, and scandalizing of these that are abroad, to the grief of the Godly, and insulting and mocking of the profane, to the amazement of friends, and joy and rejoycing of adversaries, who can hold his peace? Nay, we are afraid, that God will in some eminent way, declare His wrath from heaven against these Lands, because of that cursed monstrous brood of Errors, Heresies, and Blasphemies that hath been hatched and bred up therein these years past, and alas, with too little contradiction, would to God not too much connivance and countenance from these who might have done much for crushing that cockatrice in the shell.

g. As we do professe our dissatisfaction that the Civil Powers should take upon them by themselves, ordinarily to prescribe publike Humiliation and Thanksgiving, with the Causes and Diets thereof to all the Ministers and Members of this Church, as being contrary to the well-warranted priviledges and constant practise of the Church it self, and in its own nature introductory to greater encroachments, and putting into the hands of the Civil power, the modeling of the publike worship of God, and things most properly Ecclesiastick; So we desire with that sobriety that becomes Christians, and that faithfulness and zeal that becomes the Ministers of the Gospel, to bear witness against these injuries that are done to the true Reformed Protestant Religion, professed in this Church, and holden forth in our Confession of Faith and Catechisms, and Directories for Worship and Government, by that late Petition of Advice offered by the late Parliament at *Westminster* to his late Highnesse, and consented unto by him in the Article concerning Religion, and now homologated by the establishment made of that Government in the person of his son according thereto. 1. Because that Article, though it do provide that the true Protestant Religion, as it is contained in the holy Scriptures of the Old and New Testament, be held forth and asserted for the publike profession of these Nations; Yet by prescinding from all our former Confessions of Faith, and attainments in the work of Reformation, and by providing that a Confession of Faith yet to be agreed upon by his Highnesse and the Parliament according to the rule and warrant of the Scriptures, be asserted, held forth and recommended to the people of these Nations,

Nations, It doth wave and cast louse all these former attainments and Confessions of Faith from being the *testera* of our publike profession, and import a very great reflexion upon the Religion, which since the Reformation from Popery hath been professed amongst us, and giveth no small scandall to the Churches of God at home and abroad, and no small advantage to Papists and other Adversaries, by ministring unto them but too just occasion to think and say, that after a hundred years professing of the Protestant Religion we have it and the Confession of our Faith therean yet to seek, and to be determined upon; yea, it leaveth it doubtfull, what is or may be understood by the Protestant Religion mentioned in the Article, Whether that called *Calvinism*, or *Lutheranism*, or *Arminianism*, or any other that layeth claim to the name of the Protestant, or some complex of all or more of these, or the things wherein all of them do agree, laying aside the things wherein they differ. 2. Because the determinations concerning Religion made in that Article, though reaching to *Scotland*, no lesse then to *England* and *Ireland*, were enacted and established in a Law, not only without the previous determination of a Synod or Assembly of this Church, but also without so much as advice taken or consultation had with any of her Synods and Assemblies; Yea, while some of her Ministers were earnestly desiring and pressing the contrary, and that any Civil power should at the first instant, especially in a Church constituted whole established Doctrine, Worship, Discipline, and Government, they are bound not only by the common eye of the Magistrates duty, but also by the particular Oath of God, to preserve inviolable, take upon them

them of, and by themselves, to determine things of so
 antient and important concernment to Religion; yea,
 to take upon them to cast loose their former good and
 praise-worthy settlements, and to determine the pub-
 like confession of that Church and Nation, (as is hint-
 ed in that Petition of Advice) we conceive to be
 contrary to the Word of God, which hath put into
 the hands of the Officers of his own house (and not
 into the hands of the powers of the world) the keys
 of his own house, whether the key of Knowledge, or
 Doctrine that consists in expounding and preaching of
 the Word, and determining controversies of Faith,
 according to the rule of the Scriptures, or the Key of
 order and decency, by which circumstances of order
 and worship in the House of God are determined, ac-
 cording to the generall rules of the Word, concern-
 ing order and decency, or the Key of Discipline for
 exercising of Church Censures upon the scandalous and
 obstinate, or the Key of ordaining and sending forth
 of Church Officers, for spirituall services and ministra-
 tions in the House of God, *Matth. 16. 19. Joh. 20. 23.*
Mal. 2. 7. Dent. 17. 9, 10, 11. Levit. 10. 10. Ezek.
22. 26. Ezek. 33. 23, 24. Rev. 2. 2, 14, 15. Añ. 15. 6, &c.
Añ. 16. 4. Joh. 18. 36. 2 Chron. 26. 16, &c. and to be
 contrary to the Confession of the Faith and constant
 tenor of the Doctrine of this Church, and former
 good and lawdable Laws of the Land, as will appear
 from the large Confession of Faith in the head of
 Councils, (to which also agreeth the Confession of
 Faith, first agreed upon by the Assembly of Divines
 at *Westminster, Anno 1646.* in the head of Synods
 and Councils, and in the head concerning the Civil
 Magistrate) and the Remonstrances and Declarations
 of

of the Generall Assemblies of this Church, particularly from the Declaration of the Generall Assembly, against the unlawfull Engagement in war against *England*, Anno 1648. and from several Acts of Parliament, particularly from the first Act of the twelfth Parliament of King *James*, holden at *Edinburgh*, June 5. 1592. yea, to be contrary to the Confessions of Faith and body of the Doctrine of the Protestant Churches, which do generally and harmoniously teach an Ecclesiastick power in the Officers of the house of God, distinct from, and independent upon the Civil powers, to which belongeth the exercise and use of the Keys of the Kingdom of Christ: and therefore for the Civil power to assume it, is to transgresse the bonnds, and to remove the Land-marks which are set by God, against which the faithfull men of God who lived in this Church in the dayes of our fathers, did witnesse in the midst of difficulties and dangers. 3. We hold our selves bound to witnesse against that Article, because of the Toleration of many Errors and Heresies, and things that are contrary to sound Doctrine and the power of Godliness that is therein framed and established in a Law, to wit, of all these that are consistent with professing faith in God the Father, and in Jesus Christ His eternal Son, the true God, and in the holy Spirit, God coequal with the Father and the Son, one God blessed for ever, and with acknowledging the holy Scriptures of the Old and New Testament to be the revealed Will and Word of God, whilst the maintainers thereof abuse not this liberty to the civil injury of others, or the disturbance of the publike peace; so that this liberty be not extended to Popery or Prelacy, or to the countenancing such who pub-

lish horrible blasphemies, or practise, or hold forth licentiousness or profaness under the profession of Christ, and therefore not only unto *Arminianism*, *Aminomianism*, *Anabaptism*, *Erastianism*, *Separatism*, &c. but also to a great part of *Familism*, *Socialianism*, *Quakerism*, *Pelagianism*, and many Errors that do not only deny and destroy many of the beautiful superstructures, but do also strike at many of the corner stones, and chief foundations of Christian Religion: such a Toleration as this we conceive cannot be connived at, much lesse countenanced and allowed by masters of families in their households, by Church-Officers in the Churches of Christ, or by Christian Magistrates in Christian States and Commonwealths, without palpable crossing and contradicting the will of God revealed in the Scriptures of Truth, *Gen.* 18. 19. *Gen.* 35. 1, 2, 3, 4. *1 Sam.* 3. 11, 12, 13, 14. *Psal.* 101. 1. *1 Tim.* 2. 3, 12. *Job.* 10. 11. *Tit.* 3. 10, 11. *Rev.* 2. 6, 14, 15, 16, 20. *ver.* *Deut.* 13. 6, 11, &c. *Josh.* 22. 11. *1 King.* 18. 40. *2 Chron.* 15. 16. 17. *1 King.* 12. 26. *2 King.* 17. 18. *Ezek.* 23. 45, 49. *Amos* 5. 13. *Zach.* 13. 3. Therefore have the Commissioners of the Generall Assembly of this Church witnessed plainly and fully against this Toleration, whilst it was but yet in the bud, *Anno* 1649. And the Reverend Assembly of Divines at *Westminster*, as they have in the Larger Catechism in the exposition of the second Commandment, reckoned the Tolerating of false Religions amongst the sins forbidden therein; so in the Confession of Faith, they do assert it to be the duty of the Magistrate to take order that the Truth of God be kept pure and intire, that all Blasphemies and Heresies be suppressed, all corruptions and abuses in

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Worship and Discipline prevented or reformed, all the Ordinances of God duely settled, administered and observed : and it is a covering will be found not of the Lords Spirit, to say, that these commandments and precedents, and threatnings from the Word of God, do not concern the Magistrate in the dayes of the Gospel, not onely because the ends and reason thereof, to wit, the Glory of God, and the preservation of the Image of God, which consists in Holiness and Righteousnesse amongst the children of men, are morall and perpetuall ; but also because as the Lord hath prophesied and promised of the Christian Magistrate in the dayes of the Gospel, that he shall not defile the place of the Lords Throne, and the place of the soles of his feet where he will dwell in the midst of his people, in their setting up of their thresholds by his thresholds, and their postes by his postes, *Ezek. 43. 7, 8.* and that they shall thrust through the false Prophet, *Zach. 13. 3.* So hath the Lord Jesus Christ Himself, who is the King of kings and Lord of lords shown them an example, by making a scourge of cords and driving buyers and sellers out of the Temple which was the only act of compulsive and external power that we read of him, to have exercised in all his life, that he might therein give an example of the zeal for the house of God, which ought to possesse all these against the profaners of His Temple, and polluters of His Church, to whom God hath given a coercive power over the outward man : And the Apostle *Paul* *Rom. 13.* in laying down the Magistrates duty, hath instructed us, that he beareth the sword to be a terror to evil works ; we mean, such as appearing in the outward man, do mar the Glory of God and the good of men.

men, and are subject to cognizance and triall by
 men, of which sort are many Errors, and Heresies,
 and Blasphemies, 2 Phil. 2. 2 Joh. 10. 2 Tim. 3.
 13. Tit. 3. 10. Rom. 16. 17. And is it not pro-
 phesied in the Book of the Revelation, That the
 Kingdomes of the world shall become the Kingdomes
 of our Lord; and of his Christ, and that the ten
 horns shall hate the whore, and make her desolate and
 naked, and shall eat her flesh and burn her with fire,
 Rev. 11. 15. Rev. 17. 16. Yea, is not the present
 Powers their taking upon them to restrain Popery
 and Prelacy, an undeniable acknowledgement, that
 Civil Magistrate hath power given of God so to do:
 and if in these things, why not in other things that
 are no lesse prejudicial to the glory of God, and spi-
 ritual good of men. 2. Because such a Toleration
 is utterly repugnant unto, and inconsistent with
 the indispenfible Oath of God, in the Solemn
 League and Covenant, professed to be made in the
 presence of Almighty God the searcher of all hearts,
 with a true intent to perform the same, as we shall
 answer at that great Day, when the secrets of all
 hearts shall be disclosed. Is this Toleration the
 performing of these Vows of God upon us? Or
 is it not the way to cast louse the Reformed Reli-
 gion in Scotland; to hinder Reformation in Eng-
 land, to mar Uniformity in one Confession of Faith,
 Directory of Worship, Catechism, and forme of
 Church Government. And shall we hereby extir-
 pate Superstition, Heresie, Schism, Prophanesfe, and
 whatsoever shall be found contrary to sound Do-
 ctrine and to the power of Godlinesse? Or is it

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not

not the way to nurse them upon our breasts, and dandle them upon our knees? Is this to free our souls from the guilt of other mens sins? Or is it not to suffer sin upon them, yea, to partake with them therein, and so partake of their plagues? Is this to make the Lord one and His Name one in the three Kingdomes? Or is it not rather to multiply our gods according to the number of our cities.

3. Because this Toleration by the countenance which it hath had in this Nation these seven years past, hath already produced many sad and sinfull effects, such as the growth and increase of Popery, the spreading of *Libertinism*, *Quakerism*, *Anabaptism*, and the prophaning of the Lords Day, and despising of the Ordinances and publick assemblies of the Lords people, the contempt and casting louse of Church Discipline, the causelesse and unjust revolt of men of a Malignant spirit from their own lawfull Pastors and Church-officers, and sundry such like that are destructive unto Piety and Godlinesse, and to unity and order: and if God shall not be graciously pleased by a wonderful work of power and mercy to prevent it, what can be expected when it is now framed into a Law, and all Laws to the contrary repealed and taken away, but that it should prove the inlet to all sort of Error and distraction and confusion: Who knows not how fertile the spirit of man is of vain imaginations, and how prone to change the Truth of God into a lie? that hardly can all these bounds that are set unto it, and these hands that are put upon it by the Lord, when improven by men to the utmost diligence

diligence and care kept from debording into error and lousenesse; shall it not then overflow all its banks when it may do it without contradiction; yea, in many things expect countenance and protection therein. Our hearts trembles to think how the Glory of God shall be trodden under foot, how the precious Truths of the Gospel shall be corrupted and perverted; how the Ordinances of Christ shall be contemned and set at nought, how His Government shall be overthrown, His Officers had in contempt, His Worship polluted; His Day profaned; how peoples minds shall be troubled, and souls subverted; how the power of Godlinesse shall be eaten out with vain janglings; how the whole work of Reformation shall not only be retarded and obstructed, but in a great measure (if not utterly) rendered void, how in stead of Reformation, we shall have deformation; in stead of the power of Godlinesse, vain jangling, in stead of love, bitter heart-burnings and jealousies, in stead of union, schism and division, in stead of peace, contention and strife, in stead of order and government, anarchy and confusion; yea, what else can be the fruits that such an evil tree can bring forth, or the streams that can issue from so bitter and impure a fountain, but that at last our Candlestick should be removed, and our Sun set in a sad night of obscure darknesse: It is above all contradiction, that as the sea of Rome these hundred years past, hath alwayes had an eye upon Britain for reducing the Churches of Christ therein, unto their former subjection unto the man of sin, so hath not her hopes been more

heightened by any thing, then by this Toleration; because thereby, advantage is ministred for sending forth her emissaries for crying down a Ministry and Ordinances,, and perverting of the precious Truths of God, and instilling into peoples mindes the seeds of the Popish doctrine, which maketh many wise men fear, that these Nations shall again at last, be carried back again into Rome, and be swallowed in Popish superstition and idolatry.

Next, As we do professe the sorrow of our hearts, so we do testifie the abhorrencey of our souls, against all the injuries and affronts that have been or are offered and done to the National Covenant of *Scotland*, and to the Solemn League and Covenant of *England, Scotland, and Ireland*: It is too much sin upon these Nations (whereof we acknowledge our selves to have a large share) that they have not attended the duties to which they are respectively engaged therein, with that sincerity, reality and constancy that beseems so sacred and solemn vows made unto God, but have through the power of an unsound and luke-warme heart and an unstable spirit, come short exceedingly therein; yea, have fallen in many breaches of all the Articles thereof: but what a dreadfull astonishing thing is it, the like whereof we believe hath scarce been heard amongst the heathen, that these solemn Vows and Covenants (which for the solemnity, hath had but few parallels among the Nations) should not only be scorned and derided by open adversaries, but vilified, reproached, opposed and trodden under foot by many who have therein op-

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ned their mouths unto God, and subscribed and sealed them with their hands; yea, sought to be buried in oblivion, that the name thereof as to the obligation of them, may be no more mentioned nor remembered. We cannot remember nor repeat but with much indignation and abhorrency of spirit, how some have railed upon, and reviled it, to that height of impudency and impiety, as to call it *Nehustane*, the brazen serpent that should be broken to pieces, and ground to powder, lest men fall down to worship it, and to compare the pressing of it to the Papists, holding up the idolatrous eucharist in the eyes of the people, that they may fall down and worship it: And how others of no better spirit have been bold to call it a device of the devil, a cursed Covenant hatched in hell: And which doth more afflict us, as being a more publike sin upon these Nations, not only is there no Law nor Declaration since the year 1651. declaring the standing obligation thereof, and former Laws and Declarations relating thereunto to be still in force, but the very formall tye and obligation thereof is forgotten and laid aside; and all Lawes, Statutes and Ordinances, and clauses in any Law, Statute and Ordinance, relating to the tye and establishment thereof, repealed, so far as they are contrary to the Liberty and Toleration in things Religious, holden forth in the Petition of Advice. Oh that we were sensible of the dishonour that is done to God in these things, and of the dreadful guilt that these Nations are involved into thereby, and of the great wrath that is like to come thereupon, because

because of the same. If Covenant-breaking be most hainous and dangerous offence complained of, condemned, threatned, and severely plagued of God, *Psal.* 78. 34, 35, 36, 37. *Jer.* 11. 10. *2 King.* 17. 15. *Levit.* 26. 25. *Deut.* 29. 20, 21, 22, 23, 24. *Jer.* 22. 8, 9. *Ezek.* 17. 15. *Amos* 1. 9. *Josh.* 7. 11, 12. *2 Sam.* 21. 1, 2. If it be true which was delivered from the Word of the Lord by a Reverend Divine in his exhortation, made to the Honourable House of Commons, and Reverend Divines of the Assembly at London, before he read the Covenant. That a truce-breaker is reckoned up amongst the vilest of Christians, *2 Tim.* 3. 3. So a Covenant-breaker is listed amongst the worst of heathens, *Rom.* 1. 31. And which from the same Word of Truth was delivered by another Reverend Divine, at the taking of the Covenant, by the Honourable Committee of Estates, and Reverend Commissioners of the Generall Assembly in Scotland, That God would shake out every man from his house, and from his labour, that performed not the words of this promise, *Neh.* 5. 13. If (we say) these be the true sayings of God, as no doubt they are, because delivered by the God of Truth, in the Scriptures of Truth, have we not reason upon the hearing thereof, to be afraid, that great is the wrath of the Lord that is kindled against the inhabitants of these Nations, because of forsaking and despising of His Covenant; and upon that account, not only to mourne and humble our selves in private, but also to give publike warning thereof unto others, that (if the Lord so will) we may persuade them also to

to humble themselves, and repent; or if they will not hearken and hear, that we may deliver our own souls by bearing witness to God and His Truth, and by not hating our brother in our heart, but in any wise rebuking our neighbour, and not suffering sin upon him, *Lev. 19. 17.*

In the last place, We do also as Ministers of the Gospel, testify our dislike, that the Civil powers who now bear rule over this Nation, should ingrosse into their treasury, the legal settled maintenance of all the vacant Churches into the Land, and put the disposing thereof into the hands of a Civil Judicatory, without whose intervening approbation and warrant (notwithstanding of their being called by the Congregation, and approved and admitted by the Presbyterie) none shall be authorized or admitted to any such vacant living or benefice, as is due to the Ministry in *Scotland*, and that they do not allow them this approbation and warrant, until first they do declare under their hands, their purpose and resolution to live peaceably under the present Government. 1. Because this way is contrary unto the Word of God. The divine right of the maintenance of Ministers is a truth that is clearly taught in the Scriptures, both of the Old and New Testament, *Numb. 18. 8, 9. Dent. 14. 22, 23, 24, 25, 26, 27, 28, 29. Ezek. 45. 1, 2, 3, 4, 5, 6, 7. Matth. 10. 10. Luk. 10. 7. 1 Cor. 9. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. Gal. 6. 6. 1 Tim. 5. 17.* And the Scriptures also teach, that as it is the Magistrates duty to see sufficient provision made for the Ministry, and (if need be) to supplye their want

want out of their own treasury, *Isa.* 49. 23. *Isa.* 60. 10. *1 Chron.* 29. 1, 2, 3, 4. *2 Chron.* 31. 2, 3, 4, &c. *Nebem.* 13. 10, 11, 12, 13. *Gen.* 47. 22. So also that is a great sin before the Lord for them, or any other, to take away or devour, or intervett holy things that are now already settled and devoted unto the maintenance of the Gospel, and of the Worship of God, *Levit.* 27. 10, 32, 33. *Deut.* 26. 12, 13, 14, 15. *Prov.* 20. 25. *2 King.* 16. 17. *2 Chron.* 25. 24. *Joel* 3. 4, 5. *Mal.* 3. 8, 9. *Act.* 19. 37. *Rom.* 2. 22.. Adde to these things, that the Church of *Scotland* hath a proper patrimonie and rents of her own, competent for the entertaining of her Ministers, sonnded for most part upon the tithes and allocations out of the same, and upon particular dotations and mortifications of private and publike benefactors. 2. That there is no footstep in the Word of God of the Civil Magistrate, his approbation of a Minister in the House of God, as necessary, before he have right unto, or power to intromet with his maintenance, or of the Civil Magistrate his being warranted to put a bar upon the legal maintenance of the Ministers of the Gospel, that is due unto them by vertue of their office, or to restrain it, untill first they have given bonds for their peaceable deportment under his Government; But that upon the contrary, the Word of the Lord doth clearly teach, that Ministers maintenance is due by vertue of their office, and without any such intervening approbation from the Civil Magistrate, or any such bonds required of them, or given by them: The holy Ghost, *Levit.* 7. 35, 36. calleth

calleth the maintenance of the Priests, the portion of their anointing, in the day when he presented them to minister unto the Lord in the Priests office, which the Lord commanded to be given them of the children of *Israel*, in the day when he anointed them by a statute for ever, throughout their generations, which is repeated again, *Numb. 18. 18.* their maintenance is in many Texts of Scripture, called their inheritance, which they were as freely to enjoy, as the people did enjoy their inheritances. The light of nature taught a heathen King to allow heathen Priests somewhat more in the freedome of their enjoyments, then to the rest of his Subjects, *Gen. 47. 22.* and the part of *Levies* Covenant of Ministers, having access to their maintenance freely by vertue of their office, is of force under the Gospel, as well as under the Law, as we may see from the 45. Chapter of the pophete of *Ezekiel*: It is there appointed that an holy portion of the land be assigned for the Priests, the Ministers of the Sanctuary, and given unto them immediatly by the assignment and commandment of God, without such intervening approbation of any Civil Authority, or any such promises required of them, or made by them, as previous unto their right thereunto. And the same thing is also clearly consequent from these Texts in the New Testament which we have cited already, that do prove the maintenance of Ministers under the Gospel, to be due unto them, *jure divino*, and by vertue of their office. 3. This way of assuming and disposing of the maintenance of the Ministers of the Gospel,

is contrary unto the Liberties, and Priviledges, and Constitutions of this Church, founded upon the Word of God, and confirmed by a constant current of many wholesome Laws and Acts of Parliament, made in favours of the Church. 1. Book of Discipline, Head fifth and sixth. 2. Book of Discipline, Chap. 9. 10, 12. Act of the General Assembly at Edinburgh, December 25. 1566. Articles touching Reformation condescended upon in the Assembly at Edinburgh, July 21. 1567. Act of the Assembly at Edinburgh, April 24. 1576. Act of Parliament at Edinburgh, October 24. 1581. Act of Parliament at Edinburgh, January 1. 1592. As also, the 6, 7, and 8. Acts of King Charles 2. Parliament at Edinburgh, June 11. 1640. with many other Acts of the Generall Assemblies of this Church, and Acts of Parliament of this Nation, as will easily appear to any that shall peruse the Registers of Kirk and State. 3. Because it doth clearly tend unto the bringing of the Church and the Ministers thereof in bondage unto the lusts and will of men, by taking from them liberty of discharging their consciences in declaring all the counsel of God, and reprovng of the sins of all men freely, and without respect of persons. Thus being bound in the spirit, we have been constrained in this cold and declining time (wherein few are valiant for the Truth, or do faithfully and zealously plead for the Lord and His interests, and many do conspire for making void of His Law, (though blessed be His Majesty, he wants not a cloud of honourable witnesses in these Nations, who have

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gone before us in these things, the measure of whose testimony we do desire in some things to fill up) according to the light and strength which we have received of the Lord , to stand up for His precious Truth, and to testifie before God, Angels and Men, our owning and approving of the Doctrine, Worship and Government of the Church of Scotland, and of the National Covenant, and of the Solemn League and Covenant of the three Nations, and of so much of the work of Uniformity in Religion, as is attained in one Confession of Faith, Directory of Worship, form of Church-government, and Catechising ; and to professe and avouch our adherence unto all these, as having their foundations laid in the blessed Word of Truth, and as being agreeable to that rule that bringeth peace in walking according thereto ; and to disclaim and disavow all things that are contrary and destructive thereunto, especially the manifold Errors and Heresies of these Times, and the vast Toleration thereof now established in a Law, and that grosse *Erastianism* whereby the Keys of the Kingdome of Heaven, are in many things by exotick powers, extorted out of the hands of Jesus Christ, and the Officers of His House, and the Liberties of His House wronged, and His Servants brought into bondage, in all which we have (so far as we have obtained mercy to know our own hearts) confidence to take God to record upon our souls, that we have not desired nor designed to provoke any, nor to appear singular ; but in the simpliciety of our hearts, to discharge our consciences to our
flocks,

flocks, and to this whole Church and Nation, and
 and to all that are interested and concerned in these
 things, and to the Churches and Saints abroad, as
 many as hear hereof, and to our posterity when we
 are gone. And therefore we have only to add, first,
 That it is the earnest desire of our souls, and our se-
 rious exhortation and warning to these of our flocks,
 and to all the Lords people in the Land, that they
 would labour to have the Word of God richly
 dwelling in them, that they may be able to try the
 spirits, and to discern of things that differ, to
 know what is Truth, and what is Error, and what is
 right, and what is wrong, and that they would study
 to be rooted in the faith and in the love of Jesus
 Christ, and of His precious Truth and Ordinances,
 retaining an honourable estimation thereof in their
 hearts, and expressing their sincere affection and
 respect thereunto in all their way, and that they
 would study to keep fresh upon their souls, the re-
 membrance of all the goodnesse of the Lord, and
 of all the great works that he hath done for us, and
 for our fathers of old; and of our Solemn Vows
 and Covenants made with God in the sight of An-
 gels and Men, and never to suffer such forgetfulness
 and profanity to possess them, as to think themselves
 loused from the true & genuine tie thereof; but to
 keep themselves under the bond of the same, and sin-
 cerely, really and constantly, to endeavour the per-
 formance of the duties to which they are thereby
 obleiged, and that they may not be offended nor
 stumble at Jesus Christ and His Work, nor faint,
 nor cast away their confidence, because of backslid-
 ings

ings, and revoltings, and divisions, and heresies; or because of disappointments, and reproaches, and contradictions, and oppositions, and oppressions, and persecutions, for these things must be, that they which are approven may be made manifest, but that they be strong in the Lord, and in the power of His might, possessing their souls in patience, and waiting for His salvation, knowing, that he that endureth to the end, shall be saved; and in the mean while, comforting themselves in this, that God hath not cast off the care of His Church and people in this Land. It is a mercy most worthy of our observation, that Errors and Heresies, notwithstanding all the advantages they have had these seven years past in *Scotland*, have taken hold but of few Professors, formerly noted for the knowledge and love of the Truth; and that the preaching of the Gospel, notwithstanding all the disadvantages it hath been attended with these years, yet hath been blessed of God in severall places of the Land, to the bringing in and building up of souls; an evidence that the Lord is yet amongst us, and a promising branch of hope that He will revive His Work, and bring forth His remnant, and continue to dwell in our Land. And we are also bold in our God, to warn the higher Powers, into whose hand the Lord hath in the deeps of His righteous judgments given this Nation, that they would not look upon this our Testimony, as proceeding from any evil spirit, or carnal or politick design, but from the sincere and innocent impressions of our duty made upon our hearts by Jesus-Christ (who though

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He is the Prince of Peace, yet did the zeal of the Lords House eat Him up, and make Him witnesse against the corrupters of His Truth, and polluters of His Worship, and profaners of His Temple, and all unrighteousnesse of men) nor despise the words of sobernesse and truth, which though proceeding but from a very few poor weak instruments, yet we are sure, have their foundations in the Scriptures of Truth, and are, as to the matter confirmed; We hope, with the heart approbation of many of the thousands of the *Israel* of God in this Land; but that laying aside the ballances of outward dispensations, and politick principles and intendments, they would weigh things in the balance of the Lords Sanctuary, and in the fear of the great and dreadfull Name of the Lord, search and try their way in order to this Nation; especially in order to the House of God, which doth in a great measure lye waste; yea, would to God were not laid waste and made desolate, and the hedges thereof broken down, whilst men runs to build and fence their own house with the spoils and ruines of the House of God: the wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men. *Jerusalem* hath been a cup of trembling and a burdensome stone to many people, and hath cut them in pieces, who have burdened themselves therewith, *Zach. 12. 2. 3.* and the vengeance of the Lords Temple hath broken in pieces many of the powers of the earth, *Jer. 50. 15, 28.* And who ever have endeavoured to raise themselves upon the ruines of His House, have been buried under the

the rubbish thereof; yea, where services hath been
 otherwayes commanded and prospered of the Lord:
 Yet when men for rooting of themselves have re-
 mitted their zeal for the House of God, and coun-
 tenanced the worshipping of calves and idol gods,
 their former services have been imputed unto them
 for iniquity, and the Lord hath threatened to
 avenge them upon them and their house, 2 King.
 10. 29, 31. *Hos. 1. 4.* And therefore it concerns
 the higher Powers that now are, under the perrill
 of the dreadful displeasure of the Lord of hosts,
 who is zealous for His holy Temple, and for His
 People, timously and seriously to consider of these
 things, and whither their actions in order to this
 Nation and Church in those things that concern
 Righteousnesse and Religion, be agreeable to the
 rule of equity, and to the Bond of the brotherly
 Covenant; or if the royall Law in these matters be
 not violated, and the Solemn Covenant broken and
 laid aside, and forgotten, and the hedges of the
 Lords Vine broken down, so that all they which do
 passe by the way do pluck her, and the boar out of
 the wood doth waste it, and the wild beast out of
 the field doth devour it. *Return, we beseech thee,
 O God of hosts: look down from heaven, and behold
 and visit this vine: And the vineyard which thy right
 hand hath planted: and the branch that thou madest
 strong for thy self. It is burnt with fire, it is cut
 down, they perish at the rebuke of thy countenance.
 Let thy hand be upon the man of thy right hand: upon
 the son of man whom thou madest strong for thy self.
 So will not we go back from thee: quicken us, and
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we will call upon thy name. Turn us again, O Lord
God of hosts, cause thy face to shine. and we shall be
saved.

Subscribed by us, 1658.

Mr. Samuel Rutherford Professor of Divinity,
at St. Andrews, and Minister of the
Gospel there.

Mr. James Wedderburn Minister of the Gos-
pel at Moonzie.

John Crookshank Minister at Regortoun.

James Guthrie Minister of the Gospel at
Strivling.

Mr. Alexander Moncrief Minister at Scoary.

Mr. John Murray Minister at Methven.

Mr. Robert Campbel Minister at Mullein.

Mr. Frances Pearson Minister at Kirkmichael.

A Letter from several Ministers homologating the former Testimony.



Everend and dear Brethren, Being informed that you are upon thoughts of causing Print the Testimony, given by you in behalf of the Doctrine, Worship, Discipline, and Government of the Kirk of Scotland, and of the National Covenant, and Solemn League and Covenant, and the work of Uniformity in Religion, and against the Errors, Heresies, and Blasphemies of the Times, and the Toleration thereof, &c. And taking to our serious consideration the manifold dangers that do threaten Religion, and the Work of God in these Nations, especially in this Church, with the continuance and increase thereof day by day: We could not but encourage you therein; and for the exoneration of our own souls, joyn with you as joynt witnesses in those matters. We could have wished, and we know so

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also,

also, could ye, that there had been a new draught fitted in every thing, to the present state and condition of the Time, and to the workings of the spirit of delusion therein: and in a speciall way taking notice of that unhappy Petition lately subscribed and promoted by some few of our Country men, in behalf of that vast Toleration that is now on foot in these Nations, a Petition that we are the more bound to witnessse against; because it is commonly reported, and we believe, not without ground, to be subscribed by Mr. Thomas Ireland, who did once professe himself to be of our number, whose miscarriage in that particular, as we desire to be humbled before God for it: So we judge it our duty, and we know also, so doe ye, to bear witnessse against it before the world; but knowing that it would take a long time before a new draught of a Testimony could be condescended upon by those that live at such a distance, especially in the Winter season: we thought it better to encourage you to publish this, and to take hold of the present opportunity of signifying our consent thereunto, then to delay, being altogether uncertain what the present confusions might bring forth. That we did not at the first subscribing joyn therein, was not upon any dissatisfaction upon the matter, which it contains, we being abundantly clear in that from the beginning; but some of us were cut off from the occasion, by physicall impediments, and others knowing that there was at that time some endeavours and expectation of an addresse to be made by several Synods, to the Civil Powers, for remedying of the evils which you then thought fit to witnessse against.

in such a way, they judged it more expedient for the time, to delay the giving of any such Testimony, untill these addresses should prove ineffectual: and there being now no access thereunto, we are very free to homologate your Testimony, and do hereby declare our consent and adherence to the same, desiring that it may be construed of the world, and accepted of God; not only as yours, but as ours and yours jointly: So commending you to the grace of God, we continue

Your very affectionate
Brethren in our Lord
Jesus Christ.

November 22.

1 6 5 9.

Mr. Thomas Lundie Minister
at Ratray.

Mr. James Symson Minister
at Airth.

Mr. George Murray Minister
at Foulis.

Mr. Robert Rule Minister
at Stirling.

Mr. Thomas Hogg Minister
at Lerber.

Mr. Thomas Glasfe Minister
at Dunkell.

Mr. James Strachan Minister
at Dunkell.

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Mr.

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Mr. Gilbert Menzes Minister
at Fortengel.

Mr. Patrick Campbell Minister
at Killin.

For their Reverend Brethren

Mr. Samuel Rutherford

Principall of the Divinity

Colledge in St. Andrews,

Mr. James Guthrie

Minister at Stirling,

and the rest of the Brethren

subscribing the

Testimony.

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